

character for which the samples are to be used as inductive instances must be specified independently of the result of that examination. Upon the same principle only those consequents of a hypothesis support the truth of the hypotheses which were predicted, or, at least, in no way influenced the character of the hypothesis. But this rule does not forbid the problematic acceptance of a hypothesis, which has nothing to do with the theory of probability. (C.S.P.)

Predestination [Lat. *praedestinatio*, a determining beforehand]: Ger. *Prädestination*; Fr. *prédestination*; Ital. *predestinazione*. The aspect of the divine foreordination which applies to moral agents as predetermining either their election to eternal life or their reprobation. See FOREORDINATION. (A.T.O.)

Predetermination [Lat. *prae + determinatus*, limited]: Ger. *Predetermination*; Fr. *pré-détermination*; Ital. *predeterminazione*. (1) DETERMINATION (q. v.; especially psychical, ad fin.) beforehand. (2) PREDESTINATION or FOREORDINATION (q. v.). (J.M.B.)

Predeterminism: DETERMINISM (q. v., various topics).

Predicable [Lat. *praedicabilis*, meaning in classical Lat. praiseworthy]: Ger. *Prädicabilien* (pl.); Fr. *prédictible*; Ital. *predicabile*. One of the five logical kinds of predicates of the early peripatetic school: genus, species, difference, property, accident (*γένος, εἶδος, διαφορά, ἴδιον, συμβεβηκός*), also called the *quinque voces* or *modi praedicandi*.

The indications, at present, are that the word was first used in the logical sense in translations from the Arabic. For Albertus Magnus, who did little more than report the views of Arabians, explains at considerable length the appropriateness of the term, as if it were a new one (*In praedicabilibus*, tr. ii. cap. 1). It was, however, probably earlier that it was used by Lambert of Auxerre (Prantl, *Gesch. d. Logik*, iii. 28, note 114), who gives somewhat similar explanations.

Persons beginning the study of logic had better give such time as is necessary to reading the *Isagoge* of Porphyry, one of the best executed pieces of logical exposition that ever was written, superior in that respect to anything in the *Organon*, except the first book of the *Prior Analytics*. There seems to be nothing in the book which is not in Aristotle. A few sentences in the first part of the *Topics* (I. iv. 2) virtually contain the whole matter, which in the following chapter is put together

substantially as Porphyry unites it. Still, it must be admitted that the mode of colligation is here no small matter. Before Porphyry, Apuleius has stated the doctrine nearly as well, and Prantl thinks he can detect it in its matured form even in Theophrastus; but this claim is excessive. One is inclined to think that the author who expounded the doctrine with such remarkable vigour must have thought it out for himself.

The school definitions of predicable are all very bad. That of Burgersdicius is: 'Predicables are what are affirmed of many truly, properly, naturally, and immediately.' Blundevile says: 'Predicables are certayne degrees, or rather pedigrees of words that be of one affinitie, shewing which comprehend more, and which comprehend lesse.' Most of the books define universals instead of predicables, or say that predicables differ from universals only in being spoken of a subject instead of being in a subject. It is easy to see that this does not answer. A universal is 'aptum natum dici de pluribus.' Such is any general term, as *man*. But the five terms genus, species, difference, property, accident, are surely not ordinary class names. Some say they are second intentions. This is very good indeed, so far as it goes; but it is not sufficiently definite.

Kant undertook to set up his own 'predicables of the pure understanding,' which were to be derivative conceptions under the categories (*Krit. d. reinen Vernunft*, 1st ed., 82). (C.S.P.)

Predicament [the Eng. form of the Lat. *praedicamentum*, translating Gr. *κατηγορία*, category (Aristotle)]: Ger. *Praedicament*; Fr. *catégorie*; Ital. *categoria*. As a term of philosophy, predicament is exactly equivalent to CATEGORY (q. v.). Cf. Trendelenburg, *Beitr. z. Logik*; Baldwin, *Handb. of Psychol.*, i. chap. xiv. § 4; Peirce, *Proc. Amer. Acad. Arts and Sci.*, May, 1867. (C.S.P.)

Predicate [Lat. *praedicatum*, from *prae + dicare*, to make public; used in Latin since Boethius, A. D. 500, in the logical sense. It was used by Boethius to translate *κατηγορημα, κατηγορούμενον*, or τὸ δ of a proposition. *Praedicatio*, owing to its familiarity in the sense of preaching, was a little later in becoming a term of logic]: Ger. *Prädicat*; Fr. *attribut, prédicat*; Ital. *predicato*. (1) That element of a PROPOSITION (q. v.) which is brought into relation to the SUBJECT (q. v.). Cf. also JUDGMENT, and REASONING. (J.M.B.)

(2) The view which pragmatic logic takes